

The Secret Teachings of Ibn Sina on Sufism: Illuminating the Intersection of Philosophy and Mysticism

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ABSTRACT

The ability to observe "olami akbar" (great world) or the macrocosm, through the eyes of the soul and to comprehend the inner essence of a Sufi through self-knowledge are two of the mysteries of Ibn Sina's teachings on Sufism that the author focuses on in particular. The article examines the secret knowledge of "botin"(inner) and its manifestation in the Sufi views of Ibn Sina. The author's research highlights not only Ibn Sina's contributions as a scientist but also his perspective on Sufism and how he evaluated the virtues of their actions. In his allegorical work "Risola ut-Tayr" Ibn Sina compares the human soul to the birds of paradise. They have to make a long journey through the vast expanses of Earth, Space and the Universe to a blissful Kingdom. By the way, he described in a figurative form the stages of the cognitive process that lead a person to understand the Truth and realize his important destiny. But this path of knowledge is not covered with heavenly flowers and roses. Therefore, Ibn Sina calls his followers - "Brothers in truth" to follow the following basic principles of knowledge. First and foremost, people who aspire to knowledge and excellence, divulge their trade secrets, and serve as mentors and teachers to others. Secondly, while keeping all of the doctrine's secrets hidden, the esoteric content of knowledge ought to be made available to the "general public" in an open manner. Language symbolism is the most effective means of disseminating knowledge. Thirdly, you should never take your accomplishments for granted. Any laziness is disastrous for science and knowledge.

Keywords: Ideological foundations; Moral qualities; Creator; Ethical system; Spirit; Sufism; Sufi; Truth; Supreme mind; Root cause; Metaphysics.

1. Introduction

As a bird is made to fly, so too is man made to improve it. Ibn Sina used a symbolic expression to convey the ironic meaning of this principle: "Be always in flight and avoid choosing old nests because every bird becomes trapped in a nest eventually. Since the finest rays are allotted to soar through the heavens. When it comes to knowledge, take every opportunity to study and don't be afraid to take advice from others. Like a snake shedding its skin, peel off your skin. Step on the earth as an inaudible ant might. Similar to a scorpion carrying a weapon at the end of its tail, the devil lurks around to try and catch someone off guard. Drink poison to endure; to live on, for knowledge is the source of the inon's maturity and power he advises [2]. Ibn Sina includes those who are enlightened by the light of the mind, who are able to control their passions and control their attacks, among the angels.

1.1. Study Objectives

The treatise is, in fact, that a flock of birds first frees themselves and then the distressed bird (that is, the human soul) from its entanglements and fetters and invites it to fly with them to distant lands, where it will find salvation, freedom and it begins with the fact that they can find paths to happiness. In other words, they suggest following the path of knowledge, which is the path of salvation that leads the soul to the realization of the Supreme Reality. Even after releasing the bird from the cage and freeing his wings and neck from the nets, they were unable to release his paws from their own entanglements. However, this did not stop them from flying and traveling a long distance. We understand the true meaning of Ibn Sina's metaphor at the end of the story, when the birds reach the borders of the glorious city and appeal to its king for help.

At first, their path passed through the valley, "sometimes fertile, sometimes barren, desolate pastures" (which means the knowledge of the sublunar world by the spirit), between two shells of mountain, until it reaches its peak

(the sphere of the Moon), a magnificent view is embodied from the ridge of eight mountains rising upwards. All these mountain ranges together symbolize the nine domes of heaven. According to the figurative expression of Aby Ali Ibn Sina, there are many things on the path of truth, like these mountain ranges, which apparently charm and attract the human heart with their beauty. But it would be too hasty on his part to dwell on them, for they attract the soul of the individual to the power of sensual pleasure and happiness. In a similar situation, the soul of a bird that flew to the seventh ridge (ball of motionless stars) was in a similar situation. No matter how beautiful these gardens are, they cannot be compared with the abundance of greenery, fruit trees, flowing rivers and flowers, the delicate aroma of delicate musk or the delicate smell of the barn. This luck allowed the birds pursued by the enemies to leave the chosen lands and escape. In the same way, a person indulges in sensual pleasures and indulgence, depriving his soul of the opportunity to experience true happiness. And finally, having overcome all these distances, the birds reached the eighth ridge (astronomically, it corresponds to the Empire - the sphere of the sky without stars). Its inhabitants were angel-like creatures painted by the scientist in the form of birds, they were distinguished by a pleasant voice, colorful feathers, elegant appearance and kindness. This poetically depicted world in the emanational system of rational beginnings was nothing but the realm of the Supreme Consciousness that the human soul can reach in its pursuit of perfection under appropriate conditions. Therefore, theoretical knowledge by itself is not enough for knowledge if it is not supported by practical knowledge. This refers to people's actions, moral affairs, freedom of will and choice.

When the space aliens met their brothers and told them about their sorrows and troubles, they advised them to refer to the Supreme king who lived in a city on the other side of the mountain. Anyone who asked him for help was undoubtedly under the protection of his powerful forces and could count on his help. In Ibn Sina's cosmic hierarchy, this king embodies the God of the universe, and from the epistemological point of view - the Truth towards which all the activities of the human soul are directed.

2. Research Methodology

Scholars like Abd-ar-Rahman Badawi, Taucir Shaikhularz, Madjid Fakhri, Abbas Mahmud, Caud Nafisi, and K. Ernest have conducted important research on Shaykh ur Rais's creation during the last 10 years of his life, and their analysis of it is noteworthy. In the researches of D. Gutas, G. Bown, M. Mahdi, P. Morevedge, M. Galston, conclusions are given about the influence of Ibn Sina's philosophical views on the period of philosophical renaissance in Eastern Islamic mysticism [1]. Ibn Sina describes how humanity aspires to transcend cosmic and earthly boundaries in order to pave the path to the realm of Truth. Truth cannot do this to the practical mind by granting freedom to the theoretical mind. The "truth" that practical consciousness uncovers has distinct moral elements that are connected to an individual's acts and deeds, as well as his independence and self-responsibility. But these actions and works of an individual should be proportional to the theoretical mind and should be subordinated to it, compared with the high principles of philosophical knowledge by Ibn Sina, who embodies it.

3. Results and Discussion

It is the higher forms of the soul (discursive thinking and intuition) that complete the cognitive act of the individual's abilities, by making the Supreme Truth or Logos the object of their knowledge. In the pamphlet, they are presented as two separate rooms in the king's palace.

As mentioned above, during the process of knowledge on the path of truth, the human soul, under the influence of emotional passions, frees its cognitive powers - consciousness and imagination (the head and wings of a bird) from this captivity with the help of situations in Reality, but the birds of practical consciousness - the individual's anger and desire associated with voluntary activity (bird's paws) do not have the ability to free birds from captivity. Even after the bird-spirit appeals to the Supreme Truth for help, only the way to salvation is shown to them. The king promises to send a representative with them to help them free themselves from this entanglement.

In other words, "the norms of the human community were built on the basis of the principles of true philosophical knowledge" [3].

In the final part of the treatise, Ibn Sina points out that in writing the narrated story, he was guided not by a sick imagination, but by a desire to interpret mystical knowledge in a language more understandable to the general public. The image of the king who is the messenger, the savior of the bird-spirit in Ibn Sina's treatise has two symbolic meanings: on the one hand, it is a symbol of the philosophical truth that lies at the root of human behavior and gives man free will, thus he can change the world on earth and means that he has responsibility in the "structure" of his own destiny. And on the other hand, as Sagadeyev rightly noted, "these principles, personified by the king in the form of an ambassador, are explained in the philosophy of Ibn Sina on the basis of the theory of emanation (the emergence of the world from the divine beginning), which is carried by the soul from the lower beginning of existence to the higher repeats the path in the development of knowledge in reverse order" [4].

Ibn Sina in his work "Tanbehot va ishorot" ("Rebuke and Sign") explains some features of the Sufi lifestyle, their striving to achieve a high level of perfection. True, he does not do this from the point of view of an outside observer or curiosity, but relates it to the laws of nature. "If you hear that a Sufi has abstained from food for a long time and little food, then do not rush to deny it, but believe it and consider it one of the known natural laws [5]. According to the scientist, it should not be surprising that in a state of spiritual excitement, a Sufi is able to perform such actions that a normal person cannot perform. In this case, its power is like "burning fire" and in the state of Sufi ecstasy it is at the level of "state". That is, in his eyes, the truth is revealed. It is difficult to understand the inner secrets of a Sufi who has risen to the level of a prodigy, and this requires a special inner consciousness. Naturally, we encounter amazing and weird things in mystical activities that are beyond our comprehension, as Ibn Sina describes. Certain saints, for instance, have successfully "made it rain for people" with their blessings, or they have healed a great number of people by their blessings, while some have cursed, asking heaven to punish people. Although Ibn Sina admits that all these are beyond the realm of possibility, nevertheless, he urges his reader not to deny these phenomena, but to find a rational explanation for them and the reasons hidden in the "secrets of nature" that caused them.

Therefore, Ibn Sina explains all these "mysteries of miracles" in the way of life of a scholar and their flow mechanisms in a sober and reasonable way. Looking at these statements, one can conclude that one of these secrets is the human soul, that is, the inner spiritual world of a person, especially the mind and imagination, and the general feeling. Thanks to the powers of the human soul, primarily the rational part, the veil is lifted over many mysteries of human nature, such as the "clear manifestation of the unknown" in the form of the voice of terror or the non-existent voice. Some gifted individuals control their extrasensory abilities and resort to such actions that fascinate and

immobilize a person's emotions and imagination. When the power of the spirit directed at an unknown phenomenon realizes it, they bring themselves to such a state. In this case, an "image of the unknown" is imprinted in their minds, sometimes it appears in the form of a "voice", "a voice from nowhere". There are moments when he truly sees something in his eyes, a vision that is unfamiliar to him [6].

Ibn Sina gives the following example of a shaman from the Turkic tribes who foresaw the future event: "The shaman moves quickly and keeps moving until he gets tired or until he has a vision, at which point he describes what he sees." His words are absorbed by the audience, who then understand them and behave accordingly. Also, when it is necessary to question someone, they make him look at something transparent, which affects his vision when he moves, or impresses him with its purity. All this excites the senses and stirs the imagination, making it appear more forced than natural. Such a state of surprise, emotions and imagination are given the opportunity to depict an unknown image" [7].

4. Conclusion

In short, Abu Ali Ibn Sina taught that an individual who has developed the ability to control his thoughts can affect how his body functions. Ibn Sina states, "This influence is of such great power that it is a kind of omniscient being capable of affecting both the qualitative state of the character and the sources of all the phenomena we have enumerated "it seems like a spirit" [8]. In fact, this statement of Ibn Sina explains the supernatural abilities of some of the people mentioned above, including the sages and saints.

Not only Ibn Sina's talent as a scientist, but also his attitude to Sufism was shown in the assessment of Sufis' activities, their lifestyle and merits. The mystic pays special attention to the occult sciences of Sufism, the secrets of the unseen world, the ability to see the "greatest world" with the eyes of the heart, and the ability to understand the Sufi inner self through the science of existence. He looks through the eyes of a educated physicist, a subtle psychologist, a doctor and a physiologist, and, of course, a philosopher.

Ibn Sina explains all these "prophecy and miracles" in a serious and argumentative way, he firmly believes that all their reasons should be sought in the physiological, biological, psychological and other natural characteristics of a person. Ibn Sina is not satisfied with the confirmation that this or that event happened in the scientist's experience and emphasized the study of the reasons that caused them. Ibn Sina's beliefs are predicated on the idea that individuals will never truly understand reward and punishment or the genuine path to freedom until they recognize the necessity of soul purification, master the science of mysticism, and recognize the true Goodness. According to the mystic, goodness and knowledge based on the same intelligence clarified the essence of returning to the true existence of the human soul.

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Authors' contributions

Author's independent contribution.

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